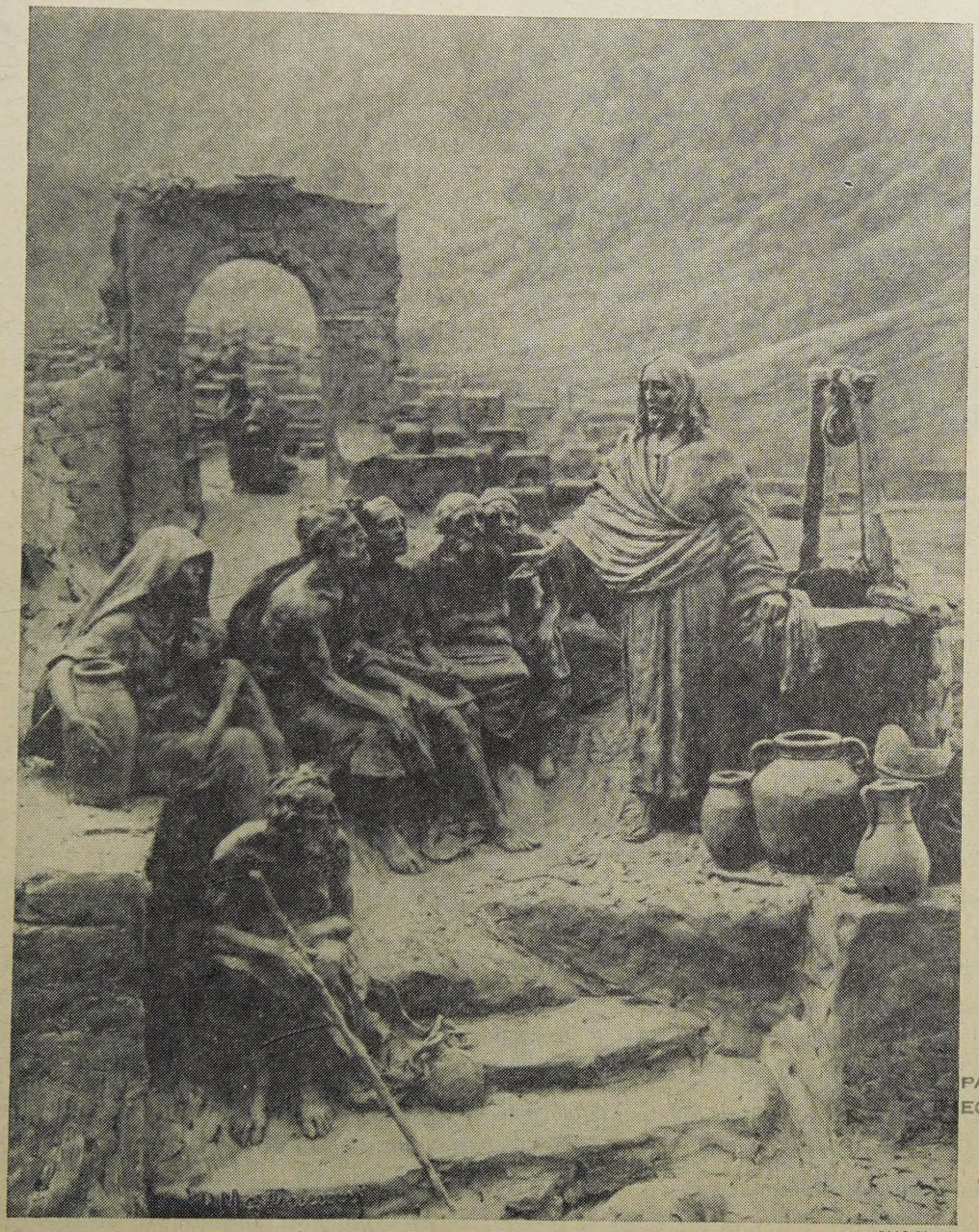
Lutheran Herald

JESUS' MINISTRY



RNS Photo

PACIFIC LUTHERAN
EOLOGICAL SEMINARY
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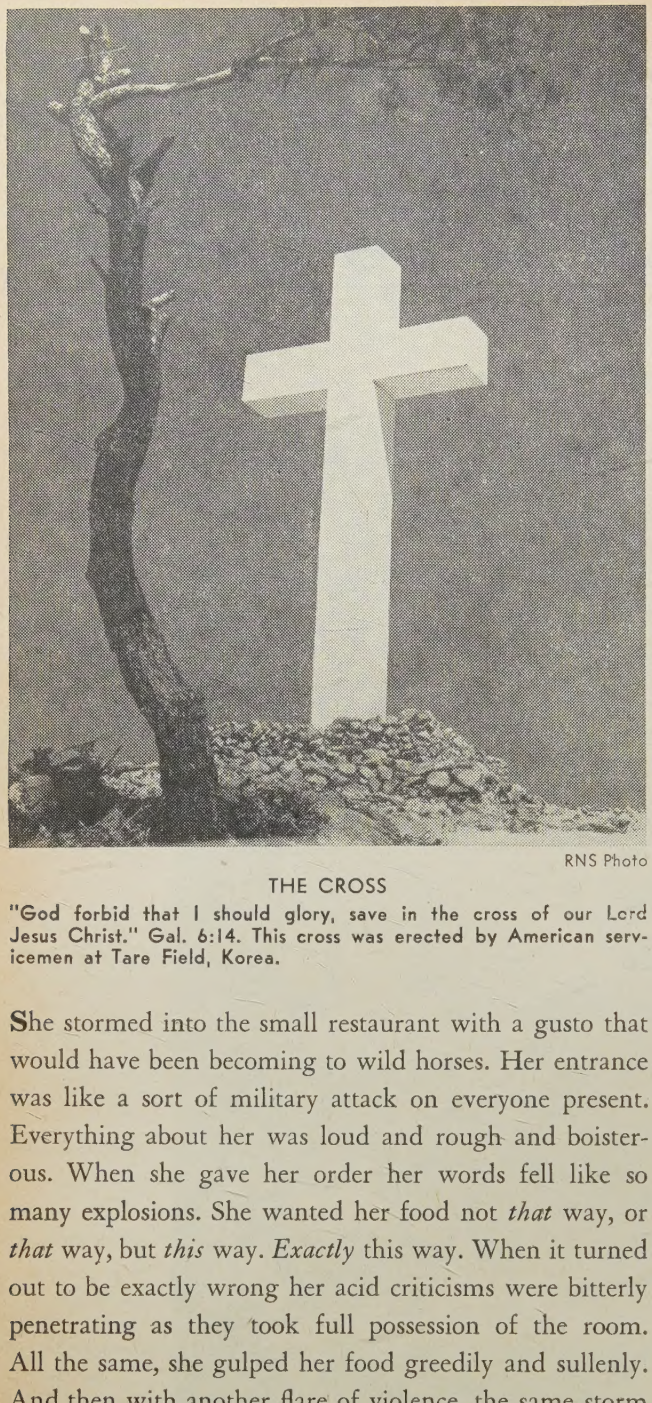
that be whole need not a physician . . . go ye and learn what that meaneth." Matt. 9:12, 13. (One in a series of scenes from
e of Christ modeled in wax by the Italian sculptor, D. Mastroianni)

ME XXXVIII MINNEAPOLIS, MINN., NOVEMBER 9, 1954 NUMBER 45



RNS Photo

THE CROSS

"God forbid that I should glory, save in the cross of our Lord Jesus Christ." Gal. 6:14. This cross was erected by American servicemen at Tare Field, Korea.

The Captain

Melva

I believe in Jesus Christ, His only Son, our Lord. . . .

Lo, these are but the outskirts of His ways and how small a whisper do we hear of Him.

But the fruit of the Spirit is lo joy, peace, longsuffering, gent goodness, faith. . . . Galatian

She stormed into the small restaurant with a gusto that would have been becoming to wild horses. Her entrance was like a sort of military attack on everyone present. Everything about her was loud and rough and boisterous. When she gave her order her words fell like so many explosions. She wanted her food not *that* way, or *that* way, but *this* way. *Exactly* this way. When it turned out to be exactly wrong her acid criticisms were bitterly penetrating as they took full possession of the room. All the same, she gulped her food greedily and sullenly. And then with another flare of violence, the same storm that carried her in seemed to carry her out again.

Silence fell for a moment; an unbelievable silence. The waiter at whom all her comments had been leveled, continued to look in the direction of the door that had been shut in his face. And then he spoke these words to no one and to everyone:

"I knew a captain when I was in the army who was gentle and quiet-like. His voice and what he said was like that too. Gentle, and yet as strong as steel. Quiet-like, but his softest whisper reached the deep parts of my heart. I suppose he was angry sometimes, bu could never hear it in his voice. To be reprimand a voice that is full of love is the worst punishm know. Men who were rough and tough said th captain's ways just got them. When they felt about something they couldn't let their eyes mee Even though there was no shade of reproach i Even though his look seemed to make their gui appear. And yet magnetically their eyes were dra his.

"It was a strange thing. Even those who would talk of the captain's goodness were brought und spell, and they became better men. They seemed to his spirit. They wanted to be like him.

"Any of us would have died for him. But more that we wanted to live for him. There were times, times, when he made me think of another Captai other Command, and another Allegiance.

"I knew a captain once who was gentle and like. Gentle, and yet as strong as steel. Quiet-like, b softest whisper reached the deep parts of my hear

ME XXXVIII . . . NUMBER 45
ıeapolis, Minn., Nov. 9, 1954

Lutheran Herald

ope and Help r the Alcoholic

John C. Kauffman
Chaplain, Willmar (Minn.) State Hospital

ng a group of nearly one hundred men and women olics each week, a chaplain finds some questions are sure to arise.

coholics ask: Is there any hope for me? How does feel about an alcoholic? Can I be forgiven? Does Church really care about me? These and many questions face them. What answer would you

e Church has been free with its condemnation of people. They have been disliked as much as any ber of society except the murderer and the sex rt. Granted that we do not approve of their actions. ted that they are responsible for their actions. But grant also that they are sick people and need help. e Church right in pointing the finger of guilt at ?

ny will answer that the Church is right, and stop . The alcoholic has turned his back on the Church a strong religious faith. Many a well-thinking and meaning individual sincerely believes that the alco- deserves the treatment he gets—or more correctly, nistreatment.

e who see about 1,500 admissions a year in our hos- begin to wonder. What has happened? Is alcohol- n the increase, or are we learning something about ickness, and are we better able to handle the prob- We who work with alcoholics are inclined to be- the latter is true. The problem used to be one onting a man or woman forty to fifty years of Now we are finding young men twenty to twenty- years of age seeking for help.

holism is the fourth largest h problem in our country to- according to many authorities. surpassed only by cancer, heart tion, and tuberculosis. More al- coholics are sick and dying in our jails than we realize. There is no place for an alcoholic to go except to his doctor (who may or may not understand him) or to a state or private institution handling such sickness. The alcoholic seldom can gain entrance to a general or veterans' hospital. These hospitals are not set up to handle his case. Psychiatry and the Churches have succeeded in only three to five per cent of their attempts at rehabilitating the alcoholic.

Alcoholics Anonymous has been the most helpful organization in our present generation. "A. A." has about a forty per cent rate of rehabilitation on the first attempt and an additional twenty-five per cent on succeeding tries. Their program is basically spiritual.

Looking over the twelve "A. A." steps, one can find a close correlation between them and the doctrines of the Church. The first step, in which the individual admits that he is powerless over alcohol, is what our doctrine calls conviction of sin. From that step he progresses to an acceptance of God on the basis of faith and belief, an examination of his moral life, confession, restoration where it is humanly possible, seeking forgiveness from his fellowman, to the final step where one attempts to help others after having found himself. It is a program based on the spiritual approach of a faith in God which helps him accept himself for what he is and then prompts him to do something about his new-found faith.

What then does one say to these people? First of all, one does not condemn. There is no one more self-deprecating than an alcoholic coming off his drinking bout. No one is more self-condemning than the man who realizes his lack of power to handle his problem of alcohol. Withholding condemnation does not mean that we approve of his action. It is up to God, not us, to convict of sin.

Meeting a new admittance, shaking and nervous, with a black eye and a chin bruise from a recent fight, and telling that man that he is a sinner without hope, a

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CLARICE FOSS, *Assistant to the Editor* • HERMAN E. JORGENSEN, *News Editor*
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chaplain would not be deserving of the office he serves. Rather, it is the chaplain's privilege to point out in love that there is a Christ who went through much suffering on Calvary's cross, who knows what suffering and pain are, and who still cares for each of us.

Rather than condemning the chaplain assures this lonely man or woman that there are those at the hospital, or a family in some cases, a church or a community, interested in them and willing to support an institution to help rehabilitate. He points out in kindness that not all the world is against the alcoholic, but that there are many who sincerely and earnestly want to see him get well physically, mentally, and spiritually.

In reply to a questionnaire given by the chaplain at our institution, nearly 200 alcoholics said that, while they felt that many pastors and priests understood their problems, few church people understood them. Whether we like it or not, we must learn to love the alcoholic. This does not mean that we must learn to love his drinking, but we must learn to love him as a p whom God loves.

To be helpful to the alcoholic, we must learn the and treatment program of alcoholism. Its effects, cally, mentally, and spiritually are tremendous an ing. A drunken man is not funny to himself n anyone else. To see a man in D. T.'s is neither nor pretty. To see him die is worse. To be scared enough. We must learn the facts and not the exper It is a rare church these days that does not ha alcoholic on its responsibility list.

Nevertheless, there is hope for the alcoholic. Co and regulations have not proved enough. The end answer lies in a strong spiritual faith that stands a the weaknesses of the alcoholic's own personality lem. It is that answer which the alcoholic seeks. that answer which we of the Christian Church, an alone, can provide.

Benevolence Giving in Home Mission Congregations

Philip S. D

Some years ago the question was often asked whether or not a congregation receiving Home Mission aid should be expected to give anything to synodical benevolences. Some pointed out that financially it would come out the same if the congregation were given a little less Home Mission aid and excused from making any budget contributions. In other cases it was suggested that congregations receiving Home Mission aid have so many needs and problems that they should be asked for only a token contribution to synodical benevolences.

After thinking the matter through rather carefully, the Board of Home Missions together with the district presidents agreed that the policy should be for each congregation to instill such interest in the total program of the Church as would result in giving an amount at least equal to that being given by the Church at large, based on confirmed membership.

When new congregations are established, a Home Mission Agreement is signed in which is clearly outlined all that the synod is prepared to do for the new congregation as well as all that the new congregation agrees to do. Concerning benevolences the following statement prepared by the Stewardship Department of our Church is included under what the congregation agrees to do:

"To carry out a well-planned program of benevolence giving:

"(a) Aiming to maintain a ratio of 80% local (including building fund) and 20% synodical benevolence, but at no time giving to the synodical budget a total which falls below the national Evangelical Lutheran Church average per confirmed member.

"(b) Striving as the congregation matures to at least a 50-50 ratio between local and benevolen

"(c) Remitting all benevolence income month

The above outlined policy was established be of several considerations:

(1) The basic principle of training up the new gregation in the way it should go is as fundamen is the Biblical injunction to train up the child i way he should go. The permanent character of a gregation is usually established in its first year! We our new churches to have the spirit of missions an spirit of generosity from the very beginning.

(2) We believe that every individual in a Home sion congregation is entitled to the privilege of ha just as great a part individually in the total progra missions of the Church as the individual who is well-established congregation.

(3) When all is said and done, the average am given to benevolences in our Church is so low that would be too little for any church regardless of age, or local needs. Surely, no one would justify scriptural basis a gift of $5 or $6 for an entire yea the whole program of Home Missions and Foreign sions, Christian Education, Charities, and aid to sions, in a time when individuals spend $5 so freely so many other things.

(4) Because a Home Mission congregation is a vivid illustration of the benevolences of other would be gross neglect to fail to use the opportu to develop interest in benevolence giving.

olding Their Own

Conrad M. Thompson

TWIN VALLEY - CLEARWATER PREACHING-TEACHING-REACHING MISSION

as been said that congregations in Northern Minne- cannot do much more than "hold their own" re- ling spiritual life and growth. The Preaching- ching-Reaching Mission on September 5 to 9 shat- d all impressions of hopelessness. Pastors and congre- ons geared themselves to a tremendous "push," spec- lar because they had bathed their preparations and is in prayer and were sensitive to the promptings of Holy Spirit.

When more than one hundred pastors assembled for "Mission to Ministers" session on Monday morning as as a benediction. A benediction because one could help but sense a spirit of real expectancy, a devotion task which was theirs only because it was God's . To hear them sing "My Hope Is Built on Nothing Than Jesus' Blood and Righteousness" left no ot in anyone's mind what they were there for. God a special task for them, and they must not fail. Word was to be preached; life and death issues e at stake. Souls were to be rescued out of the burn- fire. Christians were to be awakened out of their tual lethargy. Others were to be mobilized to mean hen they sing: "God's Word is our great heritage, shall be ours forever. *To spread its light from age to shall be our chief endeavor."*

it any wonder that the pastors listened so intently n Dr. Oscar C. Hanson led them into the Word God in Bible study and brought help and inspiration o more ardent soul-winning? Nor was it surprising nse the heart-searching response when Pastor Agnar ner spoke on, "I give to you the keys of the King- ." The cumulative sessions were days of reassur- ance for the pastors. They could preach and teach with a firmer confidence and do their work with a lightened step. Thank God for a consecrated ministry!

Back to the seventy congregations they went to preach messages of hope and love out of the pages of God's Book. Strange, and yet not strange, how hearts are stirred and sinners convicted through such a series of special meetings. When people have been praying and planning for blessings for a long time, hearts are going to be wide open to receive them. We need to sing the Doxology for the many who received assurance of faith, a strengthening of their faith, and had wider horizons added to their spiritual vision. But the angels, too, were rejoicing in heaven over sinners who repented and turned to the Lord.

Like a mighty army moves the Church of God" is the refrain one likes to sing as we recall the hundreds of Christian people going out to bear witness to their faith in Christ. Luke 10, concerning the sending out of the seventy and their joyous return, comes to life when each congregation sees how effectively Christian lay people can bring Christ to people and people to Christ. Statistics gathered from the lay witnessing program are not cold, lifeless, irrelevant numbers. They represent souls, priceless souls, for whom Christ died. They were met face to face by people who belonged to the "fellowship of the concerned." By the visits, by words that were spoken or by printed tract material they were confronted with the living Christ. One can almost visualize Christ's blood on every statistic listed on the report: *534* desiring membership in the church, *97* were found for the pastor's class, *68* children for baptism, and *293* new children for the Sunday school. Many of these are or will be members of the Kingdom of God.

Thus God uses the Preaching-Teaching-Reaching Evangelism Missions because His people—pastors and laity alike—have dedicated themselves to do that which is basic and primary to every congregation—to lift Christ up, that He might draw all men to Himself.

ore than one hundred pastors from congregations in northern Minnesota that gathered for the Twin Valley-Clearwater Preaching- ing-Reaching Mission on September 5 to 9.

EDITORIALS

Sanctified Fund Raising

In a time of unprecedented building by congregations—of churches and parish houses and parsonages—the matter of how to go about raising funds looms large in the life of many a congregation. For some time we have intended to devote a few lines to this subject, a determination which became immediate when we received a letter from a reader who writes:

"I wonder if someone would discuss in the pages of Lutheran Herald the practice used in some of the larger congregations of hiring a professional money raising organization for gathering funds for special projects. The high pressure tactics employed must certainly offend a good many persons involved and I cannot see that the end justifies such means."

As far as we are able to determine, it is true that more and more congregations *are* employing "professional money raising organizations." In fact, so general has this practice become that, quite recently, when a pastor asked us to list a few congregations which had had successful campaigns for large sums of money without resorting to such organizations, we were able to find almost none. We know of dozens of congregations which have used such organizations with success and blessing, and of not a few which have had recourse to them after making a failure on their own.

In specific reply to our correspondent, let it be said that any "high pressure" methods in church finance are to be condemned in the most emphatic way possible. There is no place in the work of God's Kingdom for anything resembling "high pressure." Let it also be added that we have certainly known of professional fund raising organizations which were guilty of using methods which we can not condone. Doubtless, such organizations still exist.

However, we add two comments. First, we have known fully as many instances where "high pressure" was used by local campaign directors as by professionals. We do not believe that one can ascribe such tactics to fund gathering organizations as an "exclusive." Secondly, we have the feeling that the organizations which are being used at present are distinctly Christian in their approach. We do not know how many people have commented to us in glowing terms on the *spiritual* blessings which have followed in the wake of a professionally directed campaign. One woman was so happy about this aspect of a successful campaign in the congregation to which she belongs that she sent article urging other congregations to use this con

Truth to tell, the whole thing is much more mental than the question of local versus profe direction. It goes to the root of Christian stewa of giving. If fund raising confines its objectives quiring so and so many thousands of dollars t such and such a building, we honestly believe would be the part of wisdom to defer the effort congregation is simply not ready.

If, on the other hand, it becomes apparent th congregation in question needs to expand its p equipment to meet its mission; and if the people congregation realize that here is a God-given op nity for them to display faith, hope, and love, th campaign for the necessary funds can bring untol itual blessing. Giving can become truly "sacri and such giving reaps untold blessing.

To recapitulate: The important matter is n *whom* a campaign is to be conducted. Any congre is capable of deciding what its particular situati mands. What is important is *how* the campaign be conducted. Sanctified fund raising is fund rais the glory of God and the upbuilding of the spiritu of the congregation. The amounts and the physi jectives then become purely secondary.

A Story to Tell

The October 25 issue of *Time* devotes its "cover to Evangelist Billy Graham—a picture of him o cover introducing a four-page feature in the Re section. It is reverently and sympathetically done

We are reminded that perhaps never in the H of the Protestant Churches in America have we h good and generous a secular "press" as during To be sure, there have been unusual events amon Churches, such as the Assembly of the World C of Churches in Evanston and the Anglican Co in Minneapolis. However, it appears to us that the lar press is more and more disposed to publicize ably what goes on in the Protestant Churches.

Protestants should be thankful for this develop and should make the fullest possible use of it. We a story to tell, a great story, a story significant for America. The newspapers and magazines are willi help us tell it. But it is up to us to use the inval space they are willing to supply.

Fredrik A. Schiotz
President, ELC

d relations between neighbors require time and ence of concern. This is equally true between church es, and so your president visited the biennial con- ion of the American Lutheran Church at Beatrice, raska, on October 4, and that of the United Luther- Church in Toronto, Canada, on October 11—at each hese conventions to convey the greetings of our rch.

might be expected that a visit be paid the American heran Church at Beatrice, Nebraska, for this is one he bodies with which we are currently engaged in ger negotiations. Not many of our people would ct that a visit should be made to the United Lu- n Church convention. However, for me there was thing of a God-given compulsion to do so. Present ger discussions must not be misunderstood so as to a limitation on the fellowship of fruitful work we had together in the National Lutheran Council. so I went to Toronto and read the following brief ing:

e are three thoughts that have prompted my trip oronto and this intrusion on a busy convention dule.

rst of all, I want to return a courtesy. In 1946, at irst Evangelical Lutheran Church convention after Fry was elected president of your Church, he did ie courtesy and honor of visiting our convention to g a warm fraternal greeting from your Church.

day, on behalf of The Evangelical Lutheran rch, and in the name of our common Lord, I greet We have prayed God that He would bless your in this convention. We have rejoiced in the good your convention has been getting, in the report of ive actions, and particularly in your readiness to ch out boldly and energetically to help harvest the which God has made so ready for garnering in day.

the second instance, I have wanted to speak a l of thanks to your Church. I do this as a person r than as a representative of my Church. It has my privilege to associate with many of your mem- from student days and throughout my ministry. ve received much and I have been blessed by these iations. Let me go back to the first one and find in a symbol of other values that have been received. first meeting with a member or representative of United Lutheran Church was at the constituting ention of the LSAA at Rock Island in 1923. There I met Dr. C. P. Harry and Dr. Mary E. Markley, secretaries of your Board of Education. The meeting with Dr. Harry became an intimate friendship and continues to this day. A year after I met Dr. Harry I received the offer of a scholarship from one of your theological seminaries. I needed financial help badly, and I was tempted to accept it. In that hour Dr. Harry counseled against it, saying: "If you accept, it will be said that The United Lutheran Church is enticing young men of other Lutheran bodies to leave their own Churches." I acted on Dr. Harry's counsel, and found it a point of view that has been invaluable in inter-synodical and Lutheran World Federation associations. I am grateful for what God has given me through my friends in The United Lutheran Church from that day until now and particularly these later years when I have served the Commission on Younger Churches and Orphaned Missions, with your president as chairman and Dr. Paul C. Empie as colleague and director of the National Lutheran Council.

The third thought that prompted my coming is more difficult to discuss, but I have no choice. Understanding and mutual goodwill between our Churches requires that it be discussed. I refer to the merger discussions of four American Lutheran Conference bodies.

I know that your Church—so honestly anxious for a more inclusive organizational unity of Lutheran bodies in America—is deeply disappointed that you are not a part of these merger discussions. I know that it has grieved the heart of your president. This is neither the time nor the place to discuss why my own Church does not feel that it could go along in a National Lutheran Council-wide merger. But when I have said this, let me also say—and I speak now as the president of The Evangelical Lutheran Church—there is no disposition in our Church to co-operate in the National Lutheran Council any less than what we have in the past. God forbid that we should dishonor His Name by turning our back on the fellowship of faith and work that we have had with you in the National Lutheran Council. I don't think I am overstating the attitude of my Church when I say that we hope there may be not less *but more* co-operation in the future.

In conclusion I want to assure you that we pray with you that God may find the work of your hands, done in this convention, acceptable, and that He may establish it to the blessing of your own Church and to thousands who have not come to know Him whom we together worship and adore, Jesus Christ, the Hope of the world!

NLC Photo

Refugees getting their food in a transit camp in Germany, part of the endless stream of refugees from behind the Iron Curtain.

"Neighbors to the East"

Lloyd Sven

Except for the fact that each story involved the life of a human being, the answers sounded almost monotonous. "Born in Yugoslavia, Rumania or Hungary. In 1942, forced by the Nazis to report for work on the German railroad. In 1944, ordered to volunteer into the German army. In 1945, returned home, family gone, property confiscated, fled, caught, imprisoned, fled."

They would come into the small room dressed in their best. Perhaps they were wearing clothes sent over by the Lutheran World Federation. Everyone was neat. The children sat at attention like little soldiers. Slowly the family would recount their life's story and express their desire to emigrate to America.

There were questions: Would an assurance come? How long would it take? Could they get help to pay the travel costs?

The ordeal of applying for emigration to the States would try the patience of most people. First there was the interview by the Lutheran World Federation screening worker, and then by the LWF dossier team. Then followed the wait for assurance (US law requires that an assurance be provided for each refugee family, guaranteeing a job and a home in the US without displacing others). A wait for the papers to clear the state and labor departments in Washington, the security investigation by the USCIC, the health exam, and finally perhaps, the visa, was still longer.

There was the case of Heinrich Bayer. Born in Russia of German parents, he had attended four years of folkschule in the little German village. He had owned his own farm. In 1931, Moscow decreed that the farm was needed as a part of another five year plan. There could be no resistance. The State had spoken. The farm was gone.

Even that situation was endurable, however, as the family remained together—until 1941. That year the State called again, this time for the mother. Her se were needed in Siberia.

World War II was still in its early stages. H armies were still on the march, and one day the German village welcomed Hitler's armies as liber They were Germans, so Hitler treated them quite

This too ended abruptly. The tide turned, and sands of other German refugees, together with Bayers fled with the German army before the onco Russian tanks. It was while in flight to German Poland that three of the Bayer children perished i air raid.

Tragedy continued to find its abode in the household. The war left the daughter partially deaf her memory gone. The new life in Germany wa there. At Yalta, it had been decided that Russian t should be the East German captors. So, while

RNS

Protestant DPs Arrive in America

icans waited on the Western Front for the Rus-
to meet them, refugees again took flight—to West
any; some of them to Austria. One day while
g, the Bayers came too close to the Russians and
f the two remaining sons went off to Siberia.
w, what remained of the Bayer family—the father,
nother, one son, and a daughter—were in a small
used by the Lutheran World Federation to inter-
refugees who wished to come to America. For
rich Bayer this was a serious moment. He bowed
entered, shook hands in typical German fashion.
rried a brief case filled with all sorts of documents;
ork papers, registration forms with the US Con-
, pastoral certificate, and work recommendations
past employers.
wanted a new home. Congress had decided to
America's door to 209,000 of the scores of millions
ugees throughout the world, and he would like to
e of them.
wanted to live like a human being, to worship
n freedom, and to give his family an opportunity
new life from fear and want; all of them cliches
minds of many Americans, but to him, vital for

st there seemed to be hope. They smiled cheerfully
y answered questions. But, again the door slammed
The daughter—no memory, unable to read and
she could never emigrate.
room was very quiet. The father sat simply with-
inching, trained in the previous years to receive
ointment. Did he wish to emigrate without his
ter? No, he could not leave her alone.
re sat Peter, his only living son, in his late teens,
strong, and friendly, with hopes for a better
. Beside him sat his sister. After a long silence,
Peter can go along," Heinrich said, if someone
help. They departed.
heir stead came Josef Schmidt, father of five sons.
ad built a small log cabin up in the mountains
free hours to keep his family from living in the
barracks (a haven for TB), but he had difficulty
ng a job. When work became slack, foreigners
dismissed, and he was a foreigner.
would not be so bad," he smiled ruefully, "if I had
ters. They would eventually marry and be taken
f. But, I have five boys. I must either send them
ool, which I cannot afford, or get five apprentice-
and where can a foreigner get that here?"
there anyone in America who wanted a family
boys, he asked? He did not get a definite promise.
a statement of hope that the Lutheran Refugee
in America would find one.
te: Names of families involved have been sub-
l.)

For the Blind

Stewart N. Dale

The prize-winning story of the life of Martin Luther, *Here I Stand,* by Roland H. Bainton, and the Revised Standard Version of the New Testament are among the comparatively recent publications that are available to the blind on what are known as *Talking Books.*

Bainton's *Here I Stand,* was chosen by the Library of Congress to be recorded on *Talking Books* for distribution to the blind throughout the country. The entire text of *Here I Stand* has been recorded on 21 records. Alexander Scourby, well-known to blind readers of *Talking Books,* did the reading. He is also the reader for the Revised Standard Version of the New Testament, recorded for the use of the blind by the American Bible Society.

The recording of *Here I Stand* by the Library of Congress will make the life story of the great reformer available to the 40,000 blind people who check these *Talking Books* out of the Library of Congress and its 28 regional distributing libraries. Since less than 15% of the blind people in the United States read Braille well enough to make reading a pleasure, *Talking Books* has widened the horizon and increased the pleasure of thousands of blind people since it was founded 20 years ago.

A blind person can obtain, free of charge, a *Talking Book* machine especially built for the records, through any of the 55 agencies for the blind, authorized by the Library of Congress to distribute these machines. Anyone whose eyesight cannot be corrected beyond 20/200 is eligible to obtain one of these record players. The books selected by the reader are sent from one of the Library of Congress distributing libraries, postage free, to and from the library.

The records of the Bible (which are also available in the King James Version), may be purchased by the blind for 25 cents a record or may be borrowed from the government distributing libraries or from some of the private libraries throughout the country.

There are several private denominational libraries that loan religious materials in addition to those distributed by the Library of Congress.

Located in the Ephphatha Church mission at Faribault, Minn., is a Lutheran library of *Talking Books* and Braille books that will be distributed free of charge to any visually-handicapped person anywhere in the world. Anyone wishing to borrow books from this library, either on *Talking Books* or in Braille, may obtain them by writing the Christian Lending Library for the Blind, 15 6th Avenue Northeast, Faribault, Minnesota.

A Report from the

Board of Review

Scene from "Missionary to Walker's Garage"

The Board of Review of ELC Films offers the following summaries and recommendations on the seasonal and newly acquired films and filmstrips. There are three degrees of recommendation: highly recommended, recommended, and acceptable. The age groupings are divided as follows: Kindergarten (4-5 years). Primaries (6-8 years), Juniors (9-10 years), Junior High (12-14 years), Senior High (15-17 years), Youth (18-23 years). All films discussed in the article can be secured from ELC Films, 57 South 4th Street, Minneapolis, Minn.

CHRISTMAS

Gather Round the Christmas Tree. The new dramatic Christmas filmstrip program by Concordia. A unique treatment of the age old story of the Birth of Jesus and the Visit of the Wise Men, told against the background of the Christmas tree and the Christian significance it has assumed through the years. Colorfully portrayed in beautiful art. Appropriate children's recitations are provided in the accompanying printed program. Hymn frames are included in the filmstrip, so that the audience can join in singing beloved Christmas carols. Some of the symbolism will be confusing to younger children. Recommended for Junior and above. Selling price of the filmstrip $5.00. Includes printed program. RECOMMENDED.

O Holy Night. A 33 frame filmstrip in color. To be used as a Christmas program. It includes the Nativity, the shepherds and wise men stories. The program can include all age levels if the youngest children are given the recitations in Part I. Otherwise it is best suited for Juniors and above. This filmstrip sells for $5.00. RECOMMENDED.

The Guiding Star. A 30 minute black and white film that might be used for Family Night at church or for fellowship groups of youth or adults. The rental price established by the producer is $12.00 during December and $8.00 the rest of the year. In the story, Uncle H Christian faith brings happiness to an unhappy f group, and helps them celebrate Christmas in a tian way. RECOMMENDED.

Christmas Rhapsody. A 10 minute black and film that could well be used for Family Night or Christmas Party in the church. We see a family p to celebrate Christmas; we hear Christmas carols we see a creche placed below the Christmas tree. is an artistic and effective presentation. In black white. The rental price is $2.50. HIGHLY REC MENDED.

Escape to Egypt. A 30 minute film available in and black and white. This is the second film i Living Christ Series by Cathedral Films and pro much less known than the first Christmas film, *Night* (not to be confused with the filmstrip n above *O Holy Night).* This second film also c used during the Christmas season, since it include stories of Simeon, of Herod's attempt to outwit the men, and of the escape to Egypt. It is suitable for j youth, and adults. Rental: $9.00 black and white, color. RECOMMENDED.

THANKSGIVING

Giving Thanks Always. A 29 frame filmstrip in This may be used at Thanksgiving, or at other t to motivate thanksgiving. After showing incidents the Bible of giving thanks, it shows some of the t for which we should be thankful and how we express our thanks. It is best used in a class situ with juniors and intermediates, but may be used worship period. This filmstrip sells for $5.00. REC MENDED.

Thanksgiving With Jesus. A color filmstrip frames. This is a fictional story of the boy Jesus ing about giving thanks at the time of Succoth

t of Booths. This fictional approach may not be otable to all. It does, however, furnish Biblical ground. It may be used for church school assem- and classes. Its suitability for age levels would be ie following order of preference: juniors, primaries, or high, kindergarten, but even for older groups. selling price is $4.00. ACCEPTABLE.

/ FILMS

ades of Darkness. A 30 minute film in good color ography, giving the story of how Felix, a young ican Roman Catholic comes in contact with a Prot- it mission. The film is based on historical fact. As n happens in this type of film there is an attempt y too much in too short a time. It will be useful, ever, in showing how opposition to Protestant mis- in Latin America expresses itself. An outstanding ire of this film is that it will make the audience e of the difficulties of Protestants in Roman Cath- countries without arousing prejudices. It may be used with youth and adults. Rental price is $12.50. RECOMMENDED.

Missionary to Walker's Garage. A 30 minute black and white film highly recommended for an evangelism emphasis or for a discussion of vocations. Its story shows that though Mark Wilson's parents thought he should enter the ministry, he demonstrated that he could spread the Gospel while he worked as a mechanic in the local garage. The film is best used to junior high, older youth, and brotherhoods. The rental is $9.00. HIGHLY RECOMMENDED.

All for Him. A 30 minute black and white film emphasizing stewardship. This picture is highly recommended for Luther League, LDR, WMF, Brotherhood and Family Night. This story shows how a Christian layman can establish his home and business with complete faith and trust in God's promises as guiding principles. It emphasizes, to a young married couple, the importance of including God in their new home. Rental is $9.00. HIGHLY RECOMMENDED.

Happened to Me

Norman L. Hammer

message of our Church must reach the non-Chris- world. This is in obedience to the command of our or, who today, as before, would tell us to go out compel them to come in. With this in mind, we bout developing our television format, "It Hap- d to Me."

ne Barclay Allen story was the first to be produced is series. Barclay Allen, a member of the Emmanuel eran Church in North Hollywood, California, is y a positive Christian, living in the victory of his l. A wonderful picture could have been made of his stian way of life today. To picture a Christian life e way of using television time. It will encourage the s and appeal to some of the unchurched. However, e are many unchurched for whom such an approach ld have no appeal. To have done this, we feel, ld not have accomplished our purpose, which was ach those who have an apathy to the Word of God. the following reasons, we showed his life prior to onversion:

) The Christian life tends to become a matter of to the non-Christian world when they see it as a dard higher than their own. They have a misconcep- of the Christian life. Their natural tendency would o do as Adam and Eve did long ago—to run and from God. All they have to do is turn the dial of television set. We could well lose that portion of TV audience—the ones we are trying most to reach.

) Witness to the power of Christ and His Gospel, ered against the background of a sinful life, how- should bring the opposite reaction from the non-Christian. In the format of "It Happened to Me" we have first a background of sin depicted in the life of the subject before he was a Christian, and, secondly, his witness to Jesus Christ as his Savior.

(3) This is a different thing from boasting of sin or parading its depths for sensational purposes. We want neither to do that, nor to display our righteousness in such a way that the non-Christian recoils from it. We are, however, admonished by the example of Paul to speak of our sins as they harassed our life prior to our experience of faith in Jesus Christ our Savior. When we do this the non-Christian sees a level of living in which he himself might be involved.

As Christians we need to understand the non-Christian way of thinking. We are to be wise as serpents and harmless as doves. We are somehow to compel them to come in. We may not be able to bring them directly to faith in Christ through this approach, although it may be that the Holy Spirit will use it even to that end. We pray, however, that it might make it easier for the non-Christian to enter into the doors of our Church. If they sense that here they will be helped, not scolded, they might say that "Church is for me."

Our churches in the past have received the sin-sick with open arms. Surely our churches are ready to receive sinners today. Christ was always anxious to say, "Come unto me," but let us look at the Church. Not always do we find understanding of the folks unlike ourselves. I am confident, however, that this is the exception and not the general rule. Sometimes there are those who look down on sinners instead of reaching down to help them.

(Continued on page 1030)

God-Home-Country 4-H Awards

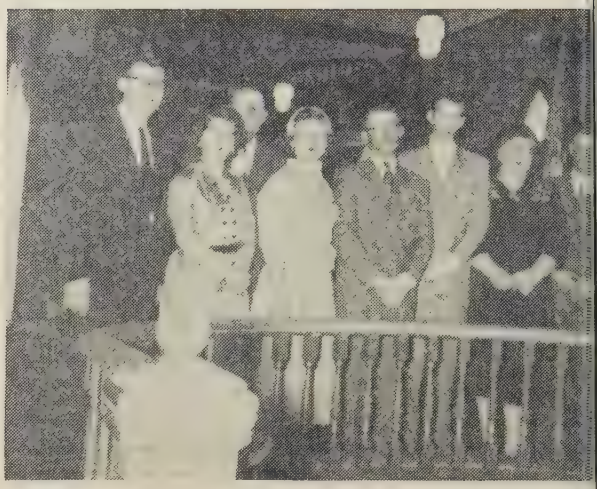
THOR LUTHERAN, IOWA

Loretta Lothe and Shirley Anderson of Thor Lutheran were presented the God-Home-Country Award. From left to right: Marvin Rogness, president of the Brotherhood of Thor Church, Miss Lothe, Miss Anderson and Mrs. Raymond Bohonek, present leader of the club. Pastor Olaf O. Brandt is in the rear. Co-leaders of this club for five years were Mrs. Lester Johnson and Mrs. Gilman Holtan. Loretta Lothe is president of her girls' 4-H Club and was its reporter last year. Shirley Anderson is historian this year and was secretary last year. Both girls wrote essays on the subject, "What 4-H Means to Me."

WAUKON, IOWA,

The God-Home-Country medal was also presented to Patricia Schmidt at St. John's Lutheran. Pictured are Mr. and Mrs. LeRoy Schmidt, Patricia, Pastor Nelson F. Preus, Mrs. Ralph Schon, club leader, and Mrs. Arthur Larson, county vice chairman. Miss Schmidt wrote an essay on "What the Church and 4-H Mean to Me."

KLOTEN, NORTH DAKOTA



Our Savior's Lutheran witnessed the presentation of God-
Country Awards to three of its young people in 4-H. The
Dagny and Douglas Flohaug, and Arthur Ophaug. Pastor Elo
son presented the medal and citation in behalf of the c
Pictured above are the participants.

POULSBO, WASHINGTON

The Lutheran God-Home-Country Award for 4-H Club me
was presented to Grace and Elta Podratz at a service at Fir
theran Church in Poulsbo, Wash. These were the first 4-H C
award presentations made in Kitsap County on the Olympic P
sula. Grace, 17, and Elta, 15, are the daughters of Mr. and
Emil Podratz of Kingston, Wash. Both girls have completed pr
in meal preparation, craft, clothing, room improvement, good
ervation, and in community service. Grace is in her 8th ye
4-H work and Elta has been a 4-H members for six years.
candidates were also required to give evidence of Christian
acter and conduct, and to actively take part in the regular c
program. From left to right: J. O. Tiffany, County Extension A
Mr. and Mrs. Emil Podratz, Elta and Grace Podratz, and P
A. M. Karlstad.

FORD SWANSON BECOMES OR OF ST. OLAF STUDENT IGREGATION

Sunday, September 19, the Rev. rd J. Swanson was installed as r of the St. Olaf Student Congre-n. He becomes the second pastor rve the congregation which was ized in the fall of 1951. The Rev. . Hanson was the first.

stor Swanson is a graduate of St. College and Luther Theological nary. His first call was to First eran Church in Sioux Falls where rved as assistant pastor. He later ted a call as pastor to the Luther-hurch of the Good Shepherd in ford, Ill.

. Fredrik A. Schiotz, president of LC, gave the sermon at the serv-installation. Dr. E. C. Reinertson, dent of the Southern Minnesota ict of the ELC, conducted the in-tion.

MPUS NEWS NOTES

ral students from foreign coun-are enrolled at *Waldorf College* year. Awad Ismir comes from alem and is a first-year college nt. His brother Samih graduated Waldorf in 1953 and is now a r at Concordia College. Reinhard ries who is completing high school ear is from Goettingen, Germany, e his father is a member of the ogical faculty of Goettingen Uni-y. Wa'il Sudki is a citizen of and his home is in Baghdad. He king a pre-engineering course at lorf. Elsa Otte, daughter of Mis-ry and Mrs. C. N. H. Otte has ned to Waldorf for a second year. home is Untunjambili, Natal, n Africa.

*

. *Stanley Olsen* of the Augustana ge Christianity department was ed vice-president of the Associa-of Lutheran College Faculties at eeting at Midland College, Fre-, Nebraska, October 1 and 2. Kilian of Augustana College, di-r of public relations, was elected tary.

Schools and Colleges

Edited by the Division of Higher Education

Left to right: Dr. Schiotz, Pastor Swanson, and Dr. Reinertson

The Association of Lutheran College Faculties is a national organization with forty-four members in the United States and Canada. The president of the organization is Dr. Herman Gimmestad of Midland College, and the treasurer is Dr. Ralph Hansen, of Carthage College, Carthage, Illinois.

Overflow audiences attended the 60th anniversary celebration held October 14 to 17 at Pacific Lutheran College. Dr. F. A. Schiotz, president of The Evangelical Lutheran Church, preached the sermon Sunday, October 17. The festival worship service was followed by the rite of dedication for the two new residence halls just completed at a cost of $1,150,000. Dr. Henry F. Schuh, president of the American Lutheran Church, dedicated South Hall for women. North Hall for men was dedicated by Dr. S. L. Swenson, president, Columbia Conference, Augustana Lutheran Church.

Dr. Schuh spoke at a banquet at which PLC pioneers were honored. Arthur B. Langlie, governor of Washington, and Dr. H. L. Foss, chairman of the college board and president of the ELC's Pacific District, presented the convocation addresses.

New faculty members at the Lutheran Collegiate Bible Institute, Outlook, Sask., include Miss Mary Sundby, Dean of Women and Instructor; Miss Alvera Wickstrom, School Nurse and Assistant Dean of Women; and Pastor A. N. Solheim, Business Manager and Dean of Men.

Erling Nicolai Rolfsrud, Concordia class of '36 and a former member of the Concordia faculty, has completed a book entitled *Extraordinary North Dakotans*. His book was released at a North Dakota Education Association banquet recently. This is Mr. Rolfsrud's seventh book.

At the present time, Mr. Rolfsrud lives in Alexandria, Minnesota, where he devotes his time to writing.

Robert J. Thompson, assistant professor of economics and business administration at Pacific Lutheran College, died October 6 from injuries received in an automobile accident September 29. President S. C. Eastvold preached the funeral sermon and the Rev. Erling Thompson conducted the service.

Mr. Thompson is survived by his wife, Shirley, and four young children, Pamela, Rebecca, and twins David and Drew.

It Happened to Me

(Continued from page 1027)

Those who "look down" are generally putting emphasis upon a standard of living, and the non-Christian immediately feels uncomfortable and out of place.

In the Church we must bend to lift. We who appreciate the fellowship in the Christ-centered walk of life must sometimes tolerate the walk of the non-Christian at least long enough for him to see his lost condition and make his true confession of faith in Jesus Christ his Savior.

The Barclay Allen story was shown over KSTP-TV, Minneapolis, on Monday night, September 20. Seventy-eight letters and cards brought comments from the general public. Only one of these was displeased with the message. All others felt that we had found the right approach. One woman writes: "Monday evening, September 20, we were at our neighbors where about four other couples were watching TV. Our curiosity brought us to watch your program, 'It Happened to Me.' To our amazement we all (10) enjoyed it very much, although we are not very religious people. Keep up the good work. Thanks."

A Missouri Synod Lutheran writes: "My wife and I enjoyed very much the program this evening, 'It Happened to Me,' as sponsored by the ELC Lutheran Church. So that you may closely measure your audience, I am an engineer 30 years of age and a member of the Lutheran Church—Missouri Synod. We would like to see more of such programs. Thank you." One of another faith writes: "Last night, from curiosity, I turned your program on, and while it took me a while to get the point, I must say that I was very impressed. Mr. Barclay Allen and Rev. Hammer impressed me most by their sincerity and humbleness and, while I am of a different faith than they are, I cannot but hope that you will be able to continue this type of program. Once again, thanks, to you and to the good Lord who guided my hand to watch the program." Another man writes, "Please add mine to the many thanks you must be receiving for that *excellent* show I have just seen on Channel 5, 'It Happened to Me.' Without exception, I think it's the finest, most 'human' show of its kind I have ever seen. The Church which produces such a program should certainly be commended."

In answer to the many who have asked when this program will be a weekly witness to our Lord, we must answer, "As soon as our people catch the vision and back it with dollars-and-cents loyalty." The Brotherhood fund-raising campaign for our television ministry has been launched. Will you send your financial support and pray that we might reach those on their way to hell before they face their judgment day? We have no time to lose—we must work while it is day. Night—cold night—is coming.

Flexing the Muscles of Fa

Harold B. K

THE TWENTY-SECOND SUNDAY AFTER TRINI
November 14, 1954
Text: Matthew 18:15-22

That's exactly what this is all about. Our Lord is te ing His disciples and all of us who come after to our muscles of faith. How? Give consideration to text in three important aspects, and thus learn and k that faith is not a dormant quality, but one that r lives and works in daily life.

When you have been wronged, offended, injur don't stand about and sulk, and certainly don't g your disinterested friends and offer complaint and inflict injury in return. Let faith flex its muscles a take courage from faith as you go directly to offender. If he hears you, makes amends so to sp be done with it. Forgive him, because our Lord you will not only win your offender as a friend, more important, you may win him for the Kingc

This is difficult in our day when feelings are e hurt and tempers easily ignited, but it is the d approach of faith. It is faith flexing its muscles as reaches out on a horizontal level to season the relat of men.

Look again. You will see that a promise is mad men of faith. Dare to expect great things from G That is one of the things this text teaches. Men are in the unity of faith, the unity of great hope, and unity of prayer can and must expect "great things f God." He loves to answer prayer.

To many people, no doubt, prayer and the ans to prayer seem fantastic. To the Christian the "cl of prayer" is a part of living. The Christian knows prayer is faith "flexing its muscles" and that with prayer in his life his soul would shrivel.

Go on a bit further and see that Christ would h His disciples and all of us as well be of a forgiv spirit. It would have been interesting to have been th when these words were spoken. No doubt Peter thou he was being quite generous, quite forbearing understanding of his brother, when he suggested forgiveness be bestowed seven times upon an er friend. I am quite sure that Peter was not prepared the reply in which Christ spoke of seventy times se

I wonder if you and I are prepared for such a di tion? In this age of ours forgiveness does not co easily. We have grown a bit "hard"; a little callou by the "knocks of life." Human life has become so what cheap. Rare is the man who gives much though the souls of men. Therefore it is desperately import that we who are Christian live our lives in a forthri manner and every day pray God to give us grace to the muscles of faith.

Meditations for the Family Altar

J. R. Hestenes

TOWARD THE TWENTY-THIRD SUNDAY AFTER TRINITY

Epistle: I Timothy 2:1-6

The Gospel: Mark 12:41-44

Monday, November 15
TRAIN YOURSELF

Read I Timothy 4:4-11

ave nothing to do with godless and myths. Train yourself in godliness.

hese words were written to Timothy, ung minister, but they are good for who wish to follow in the steps of t. Pastors need to watch their step, d; but what is correct for pastors is correct for the people of the parish. e need to train ourselves so that we ot fall for everything that comes . There are many godless and silly s that catch the popular fancy. They d good and reasonable, but are all g. Christian people hew to the line he Word of God. They pick and se. They do not accept everything, they do not swallow everything. seek to be "in the know," especial- n matters that have to do with the ual life.

For to this end we toil and strive," Paul, "because we have our hope set he living God. . . ."

e would not be loose and easy in our or our thinking, O Jesus. Help us ain ourselves in the truth. Amen.

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Tuesday, November 16
AFRAID?

Read Matthew 10:24-33

"And do not fear those who kill the body but cannot kill the soul; rather fear him who can destroy both soul and body in hell."

Much of our lives are spent in fear. Our first set of fears bother us in childhood. As we grow we get a new set. We are afraid of being unpopular. When we become parents we have fears for our children. As we grow old we fear being alone. Sometimes we fear persecution because of our faith. This persecution can be unpleasant, and we are tempted to avoid it.

On this problem of fear Jesus has a word of encouragement. He tells us that we should have fear, but that we should direct it at something worth fearing; not man, not what man can do to you, but Satan. There is the real enemy! There is the direction you must raise the shield. Man has power to hurt the body, the name, the joy of man, but Satan is able to do that plus more. The damage he can do can matter forever.

When you see Satan for what he is, God will come to your side and help you.

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Wednesday, November 17
REVIVAL

Read Psalm 85:6-13

Wilt thou not revive us again, that thy people may rejoice in thee? Show us thy steadfast love, O Lord, and grant us thy salvation.

One trouble with the word revival is that it puts a picture in our minds of a tent somebody has put up on an empty lot, or of a tabernacle on the edge of town where someone is putting on a religious project called a Revival. One reason we are bothered by the term is that it smacks of getting real warm, spiritually, then cooling off after a while simply because the feelings couldn't stay way up there for long.

But the prayer set down by the writer of this Psalm asks for a revival, nevertheless. It is a genuine renewal, he is seeking, however, and something that must go on regularly in the life of any Christian. It is as though we should pray, "O God, you who are perfectly steady in your love, keep bringing us back to you, that never shall we be lost from you."

Rebuild Thy fire within us, O God. Amen.

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Thursday, November 18
THE SET OF THE MIND

Read Colossians 3:1-4

t your mind on things that are above, on things that are on the earth. For have died, and your life is hid with st in God.

his certainly is not easy for a man he world because as far as he is con- d his creed is made up of things he can see and gets his hands on. one who knows the Christian Creed mind sanctified and equipped with econd sight of faith. He knows that life passes but the Kingdom of God res.

his set of the mind makes a difference e way people live and look at things. ares them from selling out to things, natter how much chrome they have ing on them. It keeps them walking gh the corridors of time with a wist- ook in their eyes. The best things see on earth, like love and sunsets, nd them of perfection to come. That's way it is with people who have a le citizenship; who are glad they are but know that because of God's love hrist there is eternal life.

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Friday, November 19
DO IT NOW

Read Luke 13:23-30

"Strive to enter by the narrow door; for many, I tell you, will seek to enter and will not be able."

The thing that Jesus was emphasizing here was not only that the entry to the Kingdom is by a narrow way, but that there is a time to enter it, and the time is now. In the parable He tells of those who came and sought entrance when the door was shut. They were too late. "I do not know where you came from," is what the late-comers were told. They had put off to the last what should have come first.

"Do It Now" is a slogan seen on many desks, reminding men to tend to matters at hand and get them out of the way. If this is wisdom concerning earthly matters, it is greater wisdom concerning entry to the Kingdom. If I am a youth, now is the time to become acquainted with Christ. If I am old, even soon to leave life, and have not yet met Christ, the time to do so is now.

In the time called now, O Father, lead me to Thee. Let me not put off to an unknown tomorrow, my salvation. Amen.

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Saturday, November 20
LATTER SPLENDOR

Read Haggai 2:1-10

"The latter splendor of this house shall be greater than the former, says the Lord of hosts; and in this place I will give prosperity, says the Lord of hosts."

Haggai was making a comparison between the old temple and the one that was rebuilt after the Captivity. The new one did not come up to the old in splendor, and the people were disappointed. At that point God spoke through the prophet and said that the splendor He would bring to the new temple would be enough to dazzle the eyes. Likely the splendor would be something more than people touch; it would be the splendor of His majesty, the greatness of His love as shown in Christ, the riches of His grace.

And that's true of every church that holds to the Word and the Sacraments. It may not be a million-dollar building, but it is beautified by the priceless sacrifice of Christ. Its windows may not be of imported glass but they look out to the world without end. This is the splendor we want, and is shown us through the Church.

Here and There on the Christian Front

Edited by Raymond M. C

NO REVIEW OF GIDEON RULING

The United States Supreme Court has declined to review the New Jersey Supreme Court's ruling of last September that distribution of Gideon New Testaments to Rutherford, N. J., public school children is unconstitutional.

The state court verdict had been appealed jointly by the Rutherford Board of Education and the Gideons International. The New Jersey court opinion held that the Gideon Bible is a "sectarian book" and its distribution in the public schools "a violation of the First Amendment of the U. S. Constitution."

The appeal to the U. S. Supreme Court, by the Gideons, contended that the New Jersey court deprived them of religious freedom by denying them the right to propagate, in a peaceful manner, their belief in Holy Scripture, and that freedom of the press was violated by an attempt to prohibit them from distributing printed matter.

PLAN FOR NCC ASSEMBLY

RNS Photo

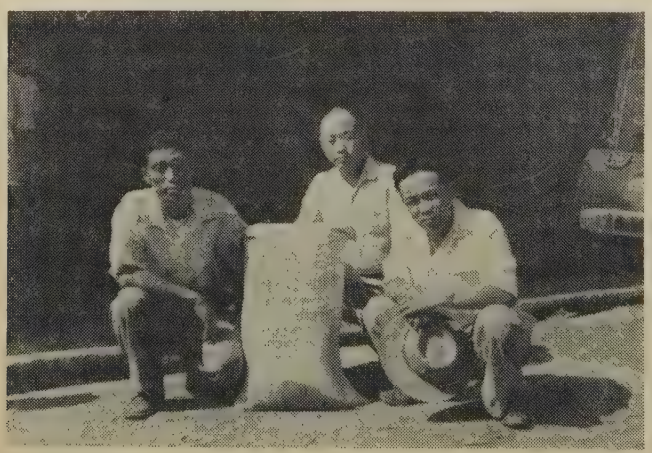
Planning for November's third biennial meeting of the General Assembly of the Nat Council of Churches at Boston, Mass., are from left: Episcopal Bishop Norman B. Nas Massachusetts and Methodist Bishop John Wesley Lord of Boston, both vice-chairme the local arrangements committee; Dr. Forrest L. Knapp, executive secretary of the M chusetts Council of Churches and secretary of the local committee; and Clarence Bea prominent Congregational layman who is general chairman of the Boston committee. 700 member General Assembly, highest policy-making body of the 30 communion Nati Council, will hold its sessions November 28-December 3. Total attendance is expecte exceed 2,500 delegates.

KOREAN CHRISTIAN EXPANSION

South Korea is on the threshold of a new era in Christian expansion as a result of the recent war with the Communists, in the opinion of Methodist Bishop H. J. Lew. "We are building many churches, but the people are turning to Christianity in such numbers that we cannot build fast enough," he said. This leader of 200,000 South Korean Methodists is in the U. S. in connection with the Bishops' Appeal for Korea to be conducted in Methodist Churches of the U. S.

"Many of our trained workers were taken in North Korea and evide shot," said Bishop Lew. "We need sionaries. In 1941 there were Methodist foreign missionaries. To there are about 25 or more work throughout South Korea." He that because of the war there is one church building in his country does not need repair.

LUTHERAN FOOD TO KOREA



NLC Photo

Korean church leaders pose with a sack of wheat from one of Lutheran World Relief's shipments to Korea. The wheat was the first contributed to the All-Lutheran Food Appeal, sponsored jointly by LWR and The Lutheran Church—Missouri Synod, with the Rev. Ove R. Nielsen as director.

INADEQUATE MINISTRY TO FAMILIES

A six-month community study Greater Dayton, Ohio, has produ conclusions that the Protestant churc of that city make virtually no use community agencies and provide inadequate ministry to families w the great number of church and c munity activities tend to split ra than unite families.

The purpose of the community stu and a subsequent clinic, was to f out what could be done to incre satisfaction in family life in the a Dr. Richard E. Lentz of Chicago, ecutive director of the department family life of the National Council

APPROVE UNION PLAN

RNS Photo

an to merge the Evangelical and Re-
d Church and the Congregational
ian Churches in 1957 was approved
meeting in Cleveland of the executive
s of the two denominations. Four of
op leaders who attended the meeting
nown here. Left to right they are: Dr.
as Horton of New York, secretary and
er of the CCC General Council; Dr.
ard W. Grauer of Chicago, chairman
e committee on closer church relations
e E&R Church; Dr. Albert Buckner
of Boston, moderator of the CCC Gen-
Council, and Dr. James W. Wagner of
lelphia, president of the E&R Church.
er of the two groups would create a
d Church of Christ with more than
000 members.

ches, listed these significant re-
of the study:

That one out of five families was
religiously divided and four out
of five churches had such families.

That one out of seven families
was divided by divorce or broken
by death.

That in one out of five families
with children both parents were
employed.

That 46 per cent of all households
were entirely adults.

That the churches carry on vir-
ually no family education.

rticipants in the clinic complained
the "stigma" attached to the use
cial agencies and lack of confi-
in the agencies' ability prevents
people from using their family
services.

RTHY OF NOTE . . .

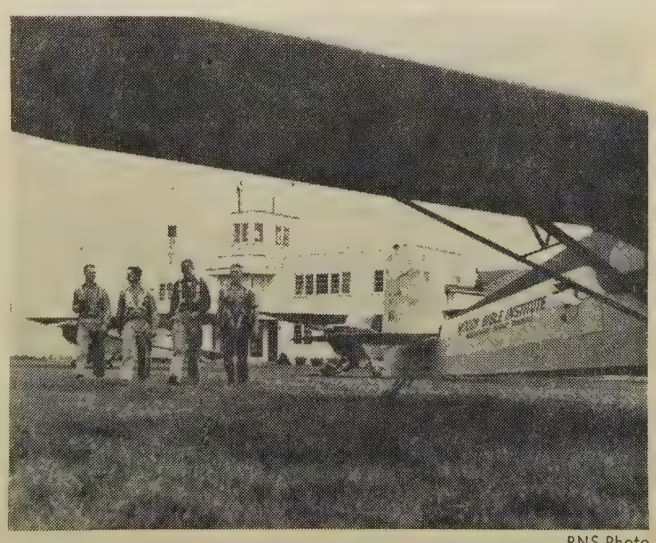
ration of church and state is
tened by the so-called "private
l" amendment to the Georgia Constitution to be voted on November 2, according to foes of the amendment, by "nullifying" a state constitutional provision against spending state money to aid a church, denomination, or sectarian institution. . . . A two-year evangelism campaign to be conducted throughout the U. S. and Canada was voted by The United Lutheran Church in America at its 19th biennial convention, following a warning that "we stand at the bottom of all Lutheran Churches in America in regard to efficiency in evangelism." . . . A record $15,221,523 budget for the 1956-57 period was adopted by the ULCA convention. The total is more than a million dollars over what had been requested by the ULCA's executive board and three million dollars over the current biennium budget. . . . Washington, D.C.'s newspapers and television stations were requested to "play down" stories of tension and incidents concerning protests against school integration, and responded to the requests. The daily papers gave prominence to efforts to settle the difficulties rather than to the incidents. . . . Of the total population of nearly 48 millions in West Germany, 51.2 per cent are Protestants, 45.2 per cent Roman Catholics and 3.3 per cent belong to other religious groups, according to a recent report. The figures show a slight shift in favor of Protestants since the last census in 1950.

SYMBOLISM IN NEW CHURCH

RNS Photo

Parishioners view the new Westminster Presbyterian Church in Detroit, recently dedicated. The $2,000,000 edifice incorporates many religious symbols throughout its exterior and its stained glass windows. A large design in gold above the entrance shows Christ inviting all to "Come Unto Me." Night lighting makes this picture of Christ a striking silhouette. On the four entrance doors are large symbols of the different types of services conducted in the sanctuary—praise, prayer, preaching and thanksgiving. Dr. John Arthur Visser is the pastor.

FLYING MISSIONARIES



RNS Photo

Four of 25 students at the Moody Bible Institute who are training to become "sky pilots" come out on the field at Wooddale Airport prior to a practice flight. One of the planes used in the four-year missionary flying course is shown at the right. These pilots are trained to fly missionaries into small landing strips throughout the world. Besides piloting, they can repair planes, set up a complete radio station and preach. The Rev. Paul Robinson, 44, a former Baptist minister and World War II CAP pilot, is the school's founder and director. Since 1946, when the school was started with three men and one plane, it has grown to its present size of 25 men and 12 planes.

CHRISTMAS FOR THE SEAMEN

The seaman is often a very lonely man. That very loneliness becomes too often an avenue for temptations. Will you help us to bring them the Christ, "who was in all points tempted as we are and yet without sin"?

The holy Christmas season is near and with it new warmth, light, and joy radiate from home and church. Your personal gifts to the seamen are most welcome. About a thousand gifts are needed for the seamen in hospitals, on board the ships, and at the Seattle Seamen's Center's Christmas Festivals.

Last Christmas our guests at the various festivals included, besides American seamen, groups of Norwegian, Swedish, Danish, New Zealand, and Dutch seamen, together with other nationalities. If you could have watched their faces and heard them sing the beloved Christmas carols in their native tongue with warmth and fervor, kindled by thoughts of home and the Christian love extended to them in a foreign land, you too would have bowed your heads with us and thanked God for the joy of being "co-workers with Christ."

Reaching the seamen for Christ is a year around task and needs your constant prayers and support. The Seattle Seamen's Center is the only seamen's mission owned and operated by The Evangelical Lutheran Church. Kindly send your gifts to Seattle Seamen's Center, 107 Columbia St., Seattle 4, Wash.

We "thank God upon every remembrance of you—for your fellowship in the Gospel" (Phil. 2:3-5).

Yours in the Master's service,
HARALD SIQUELAND
Superintendent

Correspondence

ON RELIGIOUS VERSE

►I wonder if you would permit a perpetrator of relig verse a few lines of reply to the Rev. Oliver Eve (LUTHERAN HERALD, August 17.)

I think it is true of most of us who scribble from to time, that we do not sit down to see if we can w a poem. The poem is there, surging up from somew inside, demanding expression, pleading for words and f Then suddenly, there it is on paper, wet and wrinkle a new-born baby. Somehow it is there and alive, an e of its own, still demanding parental care to be molded what it is to be, but already startlingly concrete. F here on the parent can groom and train, but the entity declared itself. To criticize, to analyze, to improve ed ially, is to rob it of itself. Poetry *is* more than rime orthodox piety. The rime can be edited. The piety ca exegeted, but the poetry pertains to the vision of the and cannot be touched. Sometimes it is a large vision sometimes it is a small vision. Some people's babies more beautiful than others. But, the runts are just as

We do not write poetry in order to be poets. We do write in order to get into print. We write of necessity, if the writing is in poetic form, it is because the nece is poetic. Our poems are our tears and our laughter, hopes and our despair, perhaps the response of a trembl soul, unexpectedly captured by the presence of God. A so we send them forth, knowing that whatever they have to say to the hearts of others isn't really ours at but of Him who is the Author of all things.

ANNA GULICK
Hamamatsu, Jap

Within the E.L.C.

PERSONS

The Rev. G. O. Evenson has resigned as pastor of Central Church in Edmonton, Alberta (and has accepted a call to the presidency of Camrose Lutheran College, Camrose, Alberta. He will move to Camrose Jan. 1.

Mrs. J. K. Hjortland (nee Lena Harreid) of Stoughton Wis., mother of Dr. E. S. Hjortland, pastor of Central Church in Minneapolis, died Oct. 18 at 96 years of age.

Dr. O. Ingvoldstad of Ingleside, Ill., is serving as interim pastor of Bethel Church in Madison, Wis.

The Rev. Martin J. Mikelson, pastor at Galata, Mont., since 1948, has retired from the active parish ministry.

The Rev. E. E. Olson is now pastor of the Zion-North Beaver Creek parish, Blair, Wis. He was formerly of Yakima, Wash.

The Rev. Raymond O. Olson, formerly pastor of Calvary Church in Edmonton, Alberta, began the pastorate of Faith Church, a new Home Mission parish in Calgary, Alberta on Nov. 1.

Robert J. Thompson and **Albert A. Mykland,** respectively professor of economics and bookstore manager at Pacific Lutheran College in Parkland, Wash., have recently died. Professor Thompson died on Oct. 6, and Mr. Mykland on Oct. 20.

DISTRICTS

Eastern

Ottawa, Ill. Freedom-St. Petri parish observed its fiftieth anniversary as a separate parish Sept. 18-19. These gregations are 107 years old, but p to 1904 they had parish connec with Bethany Church in Leland. G speakers were three former pastor the parish: O. Qualen, John Midt and T. W. Maakestad. Earlier in year the parish gave its pastor, H. fred Weltzin, a new automobile.

Park Ridge, Ill. Messiah Churc new parish in this Chicago sub plans to have its church building re for dedication during November. tor of this parish is the Rev. Wa C. Weeg.

Milwaukee, Wis. Advent Churc newly organized church is stea gaining new members in a commu made up of residents of many natio istic backgrounds. These national include Jugoslavs, Mexicans, Pu Ricans, and American Indians.

Madison, Wis. St. Mark's Chu parish of the Rev. Waldo R. W

l observe its 25th anniversary on
v. 7. Among guest preachers will
Pastors H. B. Hanson and M. A.
enson.

thern Minnesota

linneapolis, Minn. Central Church
l a reception Sept. 26 for its associ-
pastor, the Rev. J. O. Holum. The
asion was the fortieth anniversary
is ordination. The Norwegian Me-
ial Church gave a party Oct. 21
its pastor, the Rev. Elias Ras-
ssen, and his wife, on the fortieth
iversary of their wedding. Univer-
Church of Hope celebrated its fif-
anniversary Oct. 17. Guest preach-
vas Dr. C. S. Thorpe, who served
he pastor of the parish from 1911-

pringfield, Minn. The two congre-
ons of the Springfield parish gave
well dinners in honor of their de-
ing pastor, the Rev. A. H. John-
, and his family, prior to their
ing for a new field, in Lake Pres-
S. Dak.—St. John's dinner was on
. 6 and Sundown on Oct. 17. Both
gregations gave the Johnshoys cash
s.

laynard, Minn. New additions to
Wang Church, parish of the Rev.
A. Olson, were dedicated Oct. 17.
rite was administered by the Rev.
M. Jothen, a former pastor of the
sh.

lbert Lea, Minn. Grace Church
ed Sunday, Oct. 17, into its new
e church. This congregation now
about 1,500 members and more
n 500 pupils in its Sunday school.
pastor is the Rev. A. R. Herbert
nson. Grace Church is less than
n years old.

h Central

t. Ansgar, Iowa. Rural Deer Creek
urch of St. Ansgar parish, served
the Rev. O. A. Langehough, is
ting a new $90,000 church. The
nerstone was laid Oct. 10.

h Dakota

unseith, N. Dak. Rendahl Church,
sh of the Rev. A. M. Anfinrud,
brated its fiftieth anniversary Aug.
At the morning service the sermon
preached by the Rev. O. L. Levor-
a former pastor of the parish. In
afternoon the new parish hall and
new chancel added to the church
e dedicated by Dr. Joseph L. Knut-
president of Concordia College.

PASTOR INSTALLED IN NEW CALIFORNIA PARISH

Pictured above are the Rev. A. B. Swan and the officers of his newly organized parish, St. Timothy of Hayward, California. Next to the pastor is Dr. Gaylerd Falde, president of the California District. The picture was taken immediately after Dr. Falde had installed Mr. Swan as pastor of the new congregation.

Report on Lutheran World Action

Nearly one million dollars must be raised during the last three months of 1954 if this year's Lutheran World Action goal of $2,600,000 is to be reached, it is reported by the Rev. Rollin G. Shaffer, promotion secretary of LWA.

Receipts for the first nine months of the appeal, through Sept. 30, amounted to $1,632,812 or 62.8 per cent of the goal, he said, pointing out that this is almost ten per cent less than the total raised in the same period last year.

Mr. Shaffer stressed that this year's goal is an "absolute minimum" to underwrite urgent needs at home and abroad, and that the co-operating church bodies of the National Lutheran Council are being asked to raise at least ten per cent more than their quotas, with the hope that the final total will reach three million dollars.

Four of the NLC's eight bodies have passed the halfway mark in the appeal, the Augustana Lutheran Church leading the way with $225,621 or 76.64 per cent of its quota. Close behind is The United Lutheran Church, with $836,242 or 68.25 per cent, while the American Lutheran Church is third with $275,116 or 60.63 per cent. The United Evangelical Lutheran Church is fourth with $15,000 or 53.54 per cent.

The Evangelical Lutheran Church has raised $252,144 or 47.67 per cent, the American Evangelical Lutheran Church $4,847 or 37.50 per cent, the Lutheran Free Church $11,400 or 30.42 per cent, and the Suomi Synod $4,559 or 23.31 per cent.

The complete financial report, as of Sept. 30, follows:

Church Body	*Goal*	*Cash Received*	*Per cent Goal Sept. 30, '54*	*Per cent Goal Sept. 30, '53*
United Lutheran Church	$1,225,106.00	$ 836,242.00	68.25	72.5
Evangelical Lutheran Church	528,868.00	252,144.12	47.67	61.3
American Lutheran Church	453,709.00	275,116.60	60.63	66.5
Augustana Lutheran Church	294,354.00	225,621.35	76.64	91.4
Lutheran Free Church	37,470.00	11,400.00	30.42	46.7
United Ev. Lutheran Church	28,012.00	15,000.00	53.54	55.4
Suomi Synod	19,557.00	4,559.48	23.31	49.5
American Ev. Lutheran Church	12,924.00	4,847.41	37.50	42.9
Undesignated	.....	7,881.18	....	....
Total	$2,600,000.00	$1,632,812.14	62.80	71.3

South Dakota

Watertown, S. Dak. On Oct. 3 the 1,000th radio service was broadcast by Grace Church, parish of the Rev. Norman Hammer. As the first service to be broadcast from Grace Church was conducted late in 1935 by their pastor, then the late Rev. H. A. Okdale, the sermon at the thousandth radio service was preached by the Rev. C. J. Tellekson, a son-in-law of Pastor Okdale and a son of Grace Church. An illustrated booklet dedicated to the memory of Pastor Okdale was issued by the congregation.

Rapid City, S. Dak. Editor of **Lutheran Herald,** Dr. O. G. Malmin, pastor of Trinity Church in this city from 1927-32, dedicated the new parish house of Trinity Church Sunday, Oct. 24. The new building estimated in excess of $100,000, is a two-story structure, which contains fifteen classrooms and several office and assembly rooms. Connecting the parish house and the church building is a second story nursery. The present pastor of the parish is the Rev. Sylvan Moe.

Rocky Mountain

Conrad, Montana. On Oct. 11 a carload containing 1,680 bushels of winter wheat, the gift of Pondera County farmers to the All-Lutheran Food Appeal, left Conrad on its way to Korea. Last year a similar gift was sent from this place to Jordan.

Chester, Montana. Havre Circuit and its WMF met here in fall convention Oct. 9-10. Guest speakers were District President Daehlin and the Rev. A. Henry Hetland, Western area director of the Lutheran Student Service, National Lutheran Council. For the first time in its history the circuit elected only laymen as its officers. Dale Skaalure of Big Sandy is the new president. WMF president is Mrs. Lloyd Marty of Big Sandy. The men voted a budget calling for a 50 percent increase in benevolences. The circuit also joined the Great Falls and the Intermountain circuits in support of the Flathead Bible Camp on Flathead Lake.

Pacific

Poulsbo, Wash. A new circuit, named Olympic, and comprising seven parishes in the Olympic Peninsula, was organized in this city Oct. 18. Officers were elected for the circuit itself and for the following circuit organizations: the WMF, the Brotherhood, the YPLL, and the Choral Union. The main speaker at the evening session was District President Foss.

Nome, Alaska. Nome Lutheran Church, a missionary venture in this far northern city has been successful in gathering many resident Eskimos to its services, held in a fairly large quonset hut. The worker in charge as intern is Curtis Johnson.

California

Los Angeles, Calif. Our Saviour's Church, parish of the Rev. Myrus Knutson, had the cornerstone of its new church now under construction laid Sunday afternoon Oct. 17, by Dr. Gaylerd Falde, president of the California District. Open house at the parsonage followed the ceremony.

Chula Vista, Calif. Newly organized St. Mark's Church honored its pastor, the Rev. Erling R. Jacobson, and his wife on their eighth wedding anniversary on Oct. 17. "Open house was held at its lately acquired parsonage, 48 San Miguel Drive. This six-room ranch-type home was purchased by the Department of Home Missions. A purse was presented the Jacobsons.

Hayward, Calif. In this fast-growing community just south of Oakland a new church, named St. Timothy, was organized Sept. 18, and on the fo ing day its pastor, the Rev. A Swan, was installed by District P dent Falde. The new congrega which had an initial membershi 104, has purchased a two and one acre church site in the center of a housing project.

OUR SAVIOUR'S OF PEQUOT LAKES

The above picture is an interior view of the new church of Our Saviour's congregati Pequot Lakes, Minn., which was dedicated Sept. 12 by Dr. A. E. Hanson, president o Northern Minnesota District. The new edifice is joined to the congregation's old c which now is used by the Sunday school and on occasions when overflow space is ne In this way the church plant is able to accommodate about 550 persons, and has fac for fourteen Sunday school classes. The cost, including that of furnishings is $94,358.C this amount $50,000 has been raised in cash, and $23,000 is covered by pledges. Rev. Murley A. Severtson is the pastor of the Pequot Lakes parish.

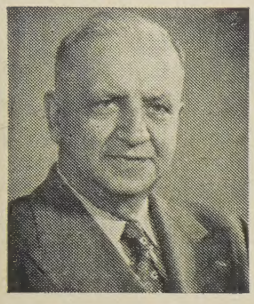
NEWS FROM LUTHER SEMINARY, ST. PAUL

Dr. Lennart Pinomaa, guest pr sor from Finland and an eminent ther scholar, is giving a serie Luther lectures at the Seminar which also other listeners than stud are admitted. Two of these lec have already been given. They "The Aim and Character of Lut Theology" and "The Faith Accor to Luther." The following lectures be given: "Luther's Interpretatio History" on Nov. 4; "The Church cording to Luther" on Dec. 2; "The Spiritual Office According to ther" on Dec. 9. These lectures wi given at 9:50 a.m.

Jetro Sinaga, exchange student f Sumatra, has presented to the S nary, as a gift from his native B Church, a beautiful shawl of a sym ical character; these shawls symbo

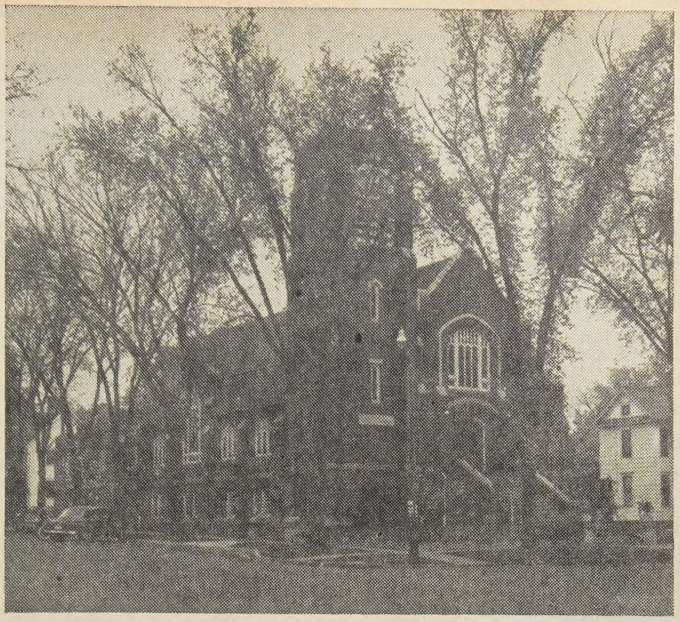
robe of righteousness given the
ren of God in Christ, and are
vn among Batak Christians as "the
est gift."
. Alvin Rogness, president-elect of
Seminary presented at the opening
e current semester two lectures on
iletics. The Rev. Arndt Halvorson,
r of University Church of Hope,
neapolis, is temporarily instructing
omiletics.

MADISON, MINN.



previously reported, Mr. C. A.
rson (pictured above) is now su-
ntendent of the Madison Old Peo-
Home at Madison, Minn.

WISCONSIN PARISH DEDICATES NEW ADDITION



Ezekiel Church in River Falls, Wis., organized in 1890, has added to its church a new addition, consisting of a larger auditorium and added Sunday school facilities. This addition was dedicated Sunday afternoon, Oct. 17, by Dr. C. M. Weswig, professor emeritus at Luther Theological Seminary in St. Paul, the president of the Hudson Circuit. The Rev. Carsten Smeby presented the sermon. At the morning worship the sermon was preached by the Rev. A. L. Rustad of Faribault, Minn., pastor of the River Falls parish from 1923-26. The present parish pastor is the Rev. Arthur S. Johnson. The original church was built in 1926.

IXTIETH ANNIVERSARY OF IRAL MINNESOTA CHURCH

thlehem Church in Beaver Town-
Fillmore County, Minnesota, par-
f the Rev. Elmer H. Dahle, com-
memorated its founding sixty years ago on Sunday, Sept. 19. Guest preachers were the Rev. Lyle Inglebret, a son of the congregation, and the Rev. N. M. Flugum, who served the congregation from 1940-44. A history of the congregation was prepared by Miss Emma Birkeland. The festivities concluded with a reunion of those confirmed in the church during these years. About half of the total number attended.

REDEDICATION OF RURAL WISCONSIN CHURCH

sive remodeling of the interior of rural Tanum Church near Sturgeon Bay, Wis., been completed. Rededication services took place Oct. 3. The rite was administered Dr. Fredrik A. Schiotz, president of our Church. He also commissioned Miss Ruth son, a daughter of the parish, for missionary service in the Tanganyika field. The Rev. H. A. Humlie is the pastor of the parish.

OBITUARIES

Iver J. Hauge

Iver J. Hauge of Blackduck, Minn., retired banker, died Oct. 9 at 80 years of age. Funeral services were held Oct. 12 at Zion Church in Blackduck, the Rev. J. T. Stolee of Hibbing officiating. Mr. Hauge served 27 years as a member of the Northern Minnesota District's Home Mission committee. He was born in Lærdal, Norway, and came to U.S.A. at the age of 21 years. His wife died in 1952. He is survived by a son, two daughters, two brothers, and three sisters.

Dr. K. O. Lee

Dr. K. O. Lee, head of the physics department of Concordia College, Moorhead, Minn., died Aug. 26, in his 62nd year. He was born Nov. 24, 1892,

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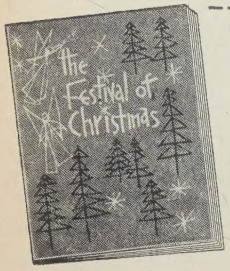

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at Argusville, N. Dak. He was graduated from Concordia College in 1919. Later he was awarded the M.A. and the Ph.D. degree by the Chicago University. In 1926 he became a member of the Concordia faculty. As a member of Trinity Church in Moorhead he served his congregation in various capacities, as a trustee, and as a member of various music organizations. He was a member of Sigma Xi, the American Physical Society, and the American Association of Physics Teachers. In 1926 he married Miss Anna Wallman, who survives him together with two sons and a daughter.

Nina Andersen

Nina Andersen, Orum near Blair, Neb., a sister of the late Dr. J. N. Andersen, who died in 1940, passed away Oct. 9, in her 78th year. The Rev. G. A. Carlson, Omaha, Neb., officiated at the funeral.

The Rev. G. O. Paulsrud

The Rev. G. O. Paulsrud of Randall, Iowa, died Oct. 15 at 87 years of age. Funeral services took place at Elim Church in Randall Oct. 18, the Rev. A. J. Bringle officiating. Among other pastors taking part in the service was District President Jordahl. Paulsrud was born July 13, 1867, at Sør Odal, Norway, coming to U.S.A. in 1888. After graduating from the college department of Red Wing Semina 1895, he attended Hamma D School in Springfield, Ohio, rec the B.D. degree in 1898. He did uate work in theology the foll year at the Oslo University. Afte ing Immanuel Church in C from 1899-1901, he moved to Ra Iowa, a parish which he served 1942. He also served other churches: Bethel in Story City 42); Immanuel at Wallingford 18); North St. Petri, near R (1917-42). While in Chicago h ganized Ebenezer Church there later he organized Bethel Chur Ames, serving it for a numb years. In 1917 he was elected pre of the South Dakota District, b clined to serve. From 1909 to 19 was a member of the Hauge Board of Education (1913-17 president) and of the ELC Boa Home Missions 1923-29. In 189 married Miss Anna Olson of R Iowa, who survives him together three sons, two daughters, 13 g children, and 4 great-grandchi Their son Jordan is pastor at W Wis., and their daughter Marg is the wife of the Rev. O. I. R of Beresford, S. Dak.

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ns

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acre improved farm, best of soil, fair ngs, for sale in Goodhue County, Min- t.. $9,500 handles deal. 386-2A

utiful 130 acres lake view farm with ee surroundings, good fishing. All mod- ome, beautiful yard; new well, barn ther buildings. 100 ft. to high school ne and ½ mile to country school. Lo- in Ottertail County, Western Minnesota. be seen to be appreciated. 386-3A

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nesses

sale—cafe, seats 50. Continuous daily ss. Rental, $45. Price $6,500, terms. ue County, Minnesota. 386-5C

ysler-Plymouth Garage and Pontiac Ga- or sale in Goodhue County, Minnesota. rs retiring. Buildings optional. 386-6C

room hotel plus apartment for sale. ent business. Beautiful brick building. 0 handles. Goodhue County, Minne- 386-7C

ck stop with filling station for sale on ay in Goodhue County, Minn. Rental, month; Price $4,000. Couple set-up. 386-8C

POSITIONS WANTED

dle-aged lady desires linen room work utheran Institution in Oregon or Eastern ngton. 386-9D

tion wanted as receptionist in doctor's in St. Paul. Has medical experience. 386-10D

etarial work or bookkeeping wanted in n office or Christian line of work. Pre- mall town in Midwest. 386-11D

year old rancher, married, in good , desires position in Valley of Sun area, a. Has 12 years experience managing 00 acre ranch in South Dakota. Must change due to illness of young daugh- 386-12E

HELP WANTED

ried man wanted for general farm work ntral Iowa. Must have experience with nery and livestock. Separate set of gs with 5 room modern house. Good plus extras. 386-13G

ning for doctor and dentist in South- innesota town of 900. Ground floor of- vailable. Present doctor going into serv- utheran Church under construction. 386-14G

ter, Linotype operator wanted for weekly newspaper and job shop. g experienced desired. Town has new an church and growing congregation. County, Montana. 386-15G

Lutheran surgeon or general practitioner urgently needed in county seat town in Southwestern North Dakota. 386-16G

ANNOUNCEMENTS

Wanted: 75 used hymn-books (with or without music) by NDAC Lutheran Student Foundation. Write Ken Moxness, 1201 13th Ave. N., Fargo, N. Dak.

For Sale: 55 black choir robes, with white ladies' collars, in good condition. Inquire of Bethany Lutheran Church, 2511 E. Franklin Ave., Minneapolis, Minn. Tel. Ma. 7882.

Sioux City Circuit WMF will hold a workers' conference Nov. 16, 10:00 a.m. at Morningside Church, Sioux City, Iowa. Speaker: Mrs. Odvin Hagen.

CHANGES OF ADDRESS FOR PASTORS

Donald E. Ausland, Hq. & Hq. Co., 28th Inf. Regt., Ft. Carson, Colo.

G. O. Evenson, 4519 48th St., Camrose, Alta., Canada 1-1-55

Virgil T. Foss, 808 15th Ave. S., Grand Forks, N. D. 10-20-54

M. J. K. Fuhr, 10324 9th N. W., Seattle, Wash. (correction)

Olaf Hansen, 44 Alexander St., Princeton, N. J. (correction)

O. Ingvoldstad, 1004 Sherman, Madison, Wis. 6-15-54

Jordan T. Jacobsen, Norway, Iowa, 11-15-54

M. J. Mikelson, 1309 Willowell Dr., Spokane, Wash. 7-1-54

E. E. Olson, Blair, Wis. 11-1-54

R. O. Olson, 2003 18th Ave. N. W., Calgary, Alta., Can. 11-1-54

Bernt C. Opsal, 7544 12th Ave. S., Minneapolis 23, Minn.

Nelson F. Preus, 1611 8th St. S., Fargo, N. Dak.

C. P. Rasmussen, 1705 Colby Ave., Everett, Wash. 10-4-54

R. O. Sigmond, 6925 4th Ave., Brooklyn, N. Y. 7-1-54

J. Xavier, 11716 S. C., Parkland, Wash. 10-20-54

NEWLY ORDAINED PASTORS

L. H. Locker, Belfield, N. Dak. 10-20-54

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